

10-30-1963

## Spectator 1963-10-30

Editors of The Spectator

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# Civil Service Delegates To Interview Students



YOUNG MANNING

By BARBARA HURST

S.U.'s seniors will have the opportunity to meet with representatives of 20 U.S. government agencies during a three-day interviewing and recruiting program Nov. 5-7.

Charles Manning, associate technical director, U.S. Navy Electronics Laboratory, San Diego, will deliver a talk to interested science and engineering majors in Bannan 501. John Young, regional director, U.S. Civil Service Commission, Seattle, will address commerce, finance and liberal arts majors

in Bannan 102. Both sessions will start at noon.

**PROFESSIONAL** and managerial work in top federal positions will be outlined during the sessions. Dick Otto, ASSU president, will moderate an open forum panel following the talks.

More than 25 federal specialists will be on campus on Nov. 6-7 to talk with students in group or private interviews. Several hundred job opportunities in engineering, science, business and the liberal arts will be represented through the principal West Coast hiring agencies.

**THE CIVIL** Service Commission has arranged a special civil test for seniors interested in Civil Service. Those wishing to take the test must make application at 8:30 a.m., Nov. 9 in Bannan 102. Sample test questions may be obtained in advance by contacting one of the interviewers who will be on campus.



**CUDDLING A HALLOWEEN** pumpkin are Cec Greiner (l.) and Carol Divine, sophomores. These lassies may be unaware that the pumpkin as a Halloween symbol comes from an Irish legend. An Irishman named Jack, so the legend goes, who was too stingy to get into heaven and too tricky to get into hell, was condemned to wander the earth until Judgment Day with a pumpkin lantern in his hand to light his path.

## '64 Homecoming to Have 'Totem Traditions' Theme

The theme "Totem Traditions" has been chosen for this year's Homecoming, according to Dan Leahy, Homecoming chairman.

"The purpose of the theme is to make Homecoming interesting and entertaining for S.U. students and to offer the students a look at the traditions and folklore of West Coast Indians," Leahy said.

Nominations for the Homecoming court will be Nov. 14. Each student is entitled to nominate two representatives from each class.

**A TOTEM POLE** carving contest, in which organizations will compete for prizes is first on the agenda of Homecoming activities.

A periodical news sheet, "To-

tem Talk," will be published regularly. Its purpose is to serve as a direct line of communication between the Homecoming committee and the student body.

The main attraction of the Homecoming activities will be the formal Homecoming dance at the Olympic Hotel.

Homecoming week is from Jan. 30-Feb. 6. "Although it is more than three months away, there is plenty to do between now and then," according to Leahy.

## Civil Rights Expert Here Today

By TONY SMIT

Interracial relations will be discussed by Edward Marciniak, executive director of the Chicago Commission on Human Relations, today at 2 p.m. in Pigott Aud.

**MARCINIAK**, a pioneer in the racial equality crusade, has been responsible, as a Catholic layman and director of the Chicago Commission, for advances against discrimination in every major area of Chicago and the state of Illinois. He believes that housing is a major cause of racial tension.

The S.U. administration, through Fr. Frank Costello, S.J., academic vice president, arranged the lecture.

Marciniak believes "the influence of the laymen in the community should be ever growing." He was raised the son of a Polish immigrant sheetworker among Chicago's south side poor and has spent the greater part of his 46 years actively engaged in a fight for racial equality

as an editor, teacher, sociologist and labor organizer.

He is the co-founder of a Catholic Worker House of Hospitality, and founder of the Chicago and St. Joseph Houses of Hospitality, all of which have been active since the depression of the 1930's providing meals, shelter and care for many unfortunate and homeless people, regardless of race or creed. Marciniak also founded and edited the "Chicago Catholic Worker," a paper which began its wide circulation in that metropolitan area in the 30's.

**AS AN INSTRUCTOR** of sociology at Loyola University from 1939-1949, Marciniak introduced into the university curriculum a course in interracial problems. He holds a master of arts degree in social administration from Loyola U. and has done graduate work at the University of Chicago.

His appearances are open to the public without charge.

SEATTLE

Spectator

UNIVERSITY

Vol. XXXII.

Seattle, Washington, Wednesday, October 30, 1963

No. 10

### Senate Debates Amendment:

## Judicial Question Unanswered

By JOHN MILLER

A frustrating, inconclusive student senate meeting adjourned Sunday night leaving the judicial reform question unanswered for the third week in a row.

The senate debated the judicial branch constitutional amendment introduced as new business two weeks ago by Sen. Bob Turner, senior, for at least an hour and a half. The proposed amendment offers legislative review and disciplinary powers to the judicial board.

**WHILE PERHAPS** arising out of the senate's concern for this amendment, a maze of objections, objections to objections, objections to statements not made, amendments to the pro-

posed amendment and amendments to those amendments nevertheless developed at the meeting so that no direction evolved during the discussion. Thus while several things were eliminated as undesirable, nothing was affirmed with any degree of unity within the senate on judicial reform.

Discussion of the judicial branch amendment opened with some remarks by Dick Otto, ASSU president. Otto stated that unless the present bill or one with comparable leadership is passed, there will be no judicial system in operation this year. He said further if nothing were done in the senate to improve the present judicial system, an executive order would be issued abolishing the present setup so that the judicial powers would be assumed at the executive level.

**SEN. PAUL HILL**, junior, objected to Otto's statement saying he did not have the power to strike out elements of the constitution without the senate, and that a dictatorship was not his form of government.

Otto replied this action was within his power because the present statement of the powers of the judicial board is vague and the board has been inoperative in the past. When questioned further Otto admitted that the board had acted in the past, but said the procedures and channels in the constitution for the board are inoperative.

John Fattorini, ASSU first vice president, said S.U. is one of the few schools in the state whose student body does not

discipline its own members for actions committed at student functions. He asked for a unified senate on judicial reform and encouraged any valid amendments.

**A REPORT** was given by Sen. John Brockliss, senior, for the judicial procedures committee. He stated that a code of judicial procedures had been composed which ensured that the right of an impartial trial for any student or organization coming before the judicial board would never be substantially impaired.

Fr. Robert Rebhahn, S.J., dean of students, said he believed the amendment to be a good thing, and would like to share with students the discipline question as well as that of academics and finances. He assured the senate that students could handle many problems arising at ASSU functions and that he would like to see them do so.

**AFTER THIS** the senate launched into a lengthy debate and reached no conclusions about Sen. Turner's proposed judicial amendment. Much of the debate was over an amendment by substitution (to replace Turner's entire amendment) in-

(Continued on page 2)

### NO SCHOOL FRIDAY

There will be no classes on Friday, Nov. 1, Feast of All Saints.

Frank Costello, S.J.  
Academic Vice President

### Group to Speak On Peace Corps

A delegation of Peace Corps representatives will be on campus next week to speak on different phases of the Peace Corps program.

The delegation, headed by Thomas Reynolds, director of the Corps' Camp Bradley, Puerto Rico, will speak in various classes and at informal gatherings on Wednesday, Thursday and Friday.

If enough students are interested, an hour-long entrance examination to the Peace Corps will be given. A complete schedule of the location of the informal talks will be in Wednesday's Spectator.

For further information on the Corps, contact the S.U. Peace Corps representative, Dr. Thomas Downey, associate professor of history, in Room 103 of the Social Sciences Bldg.

### Spec Supplement In Today's Issue

The first of the current supplements to The Spectator is on pages 3 to 6 of this issue. The Journeyman is designed to carry long articles on any worthwhile subject. Monica Hill, editor, will welcome any manuscript from students or faculty. The suggested length is between 1,000 and 2,000 words.



Spectator photo by Joe Earp.

**"STAIRWAY TO TOMORROW"** is the theme of this year's Junior Prom under the co-chairmanship of Sue Heguy and Gary Brumbaugh, shown above. The dance is tentatively set for May 6 at the Science Pavilion.



# SEATTLE *Spectator* UNIVERSITY

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## Indecision Is a Bore

"I propose that we amend the proposed amendment of the proposed amendment of Senate Bill 124-1 which would amend..."

Just what is the senate—as a body—attempting to do about the judicial branch of the ASSU? Who knows? The senate certainly doesn't appear to. According to Chairman Fattorini the original desire was to define the powers and functions of the judicial board in order to make it operative. Apparently, however, there are a considerable number of senators who don't agree.

**THE SENATE** had before it—for the past three weeks—a bill which made such definitions. It provided that the judicial board should serve as a check on the senate in regard to the constitutionality of its enactments. It further introduced a new phase of student action concerning self-discipline. This second part of the plan would necessarily be instituted on a trial basis and subject to further procedural qualifications.

Senator Hill, a determined and vocal opponent of both new phases of the proposal, culminated his lengthy opposition last Sunday with a counter proposal (amendment of Senate Bill 124-1 by substitution).

**HIS AMENDMENT** is little, if anything, more than a rewording of the present judicial board article in the ASSU constitution—granted, of course, that his words are longer and more legalistic. The major advantage of Sen. Hill's proposal is that it states more clearly that the judicial board represents no check on the senate and its only function is to head appeals, as it has in the past. His amendment eliminates entirely the question of constitutional review and student discipline.

The problem now facing our 14 lawmakers is basic. Does the judicial board need a clarification of its operations, or are the senators satisfied with its past performance? Allegedly this question was decided last spring when the new senators began working on revisionary steps. This latest amendment, however, is diametrically opposed to any significant ideas of judicial board reform.

**AT THIS POINT** we join Dick Otto in urging the senate to get off the dime. Decide first, whether the judicial board needs substantial reform and then choose the plan which best exemplifies this decision. And get on to other pressing business.

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## Are We Apathetic?

To the Editor:

I am writing this letter in great disgust. I am a graduate of S.U. and a Catholic. I had the great privilege to march with my fellow co-religionists in support of the Seattle Open-Housing Ordinance on Sunday, Oct. 20. My disgust is with the complete failure of S.U. to be officially represented. Where was the Sodality? Where were the Spurs? Where were the Associated Students of S. U.?

Is it that S.U. students are not concerned with the rights of fellow human beings? That secular University of Washington had a large group of students present. Should not the Catholic University of this city be represented? I assure you if it had been a dance or a basketball game the students would have been there. This conspicuous absence of the S. U. students is, in my opinion, shameful and absolutely inexcusable. The Archbishop of Seattle himself urged attendance. Must God Himself tell us our duty as Christians?

The complete failure of the student leaders of the University to provide leadership is likewise inexcusable. The actions of S.U. students are certainly in direct contrast with the actions of the students of Gonzaga University. I hope and pray the students of S.U. wake up soon to their duty as Christians in this very important matter. Otherwise they will allow themselves to be charged with hypocrisy. Their apparent smug, self-complacent attitude is unworthy of a Catholic university student.

Sincerely yours,  
John Foy



**THREE A PHI O** members (from l.), Tom Stamnes, Pete Black and Jim Codling are caught red-handed "borrowing" the I. K. knight. The knight was to have been used as a "mystery prize" at Las Vegas Night. A small-scale feud has developed as A Phi O's have not returned the I.K. symbol.

## More on Senate Debate Of Judicial Controversy

(Continued from page 1)  
roduced by Sen. Hill and further amendments to it suggested by Sen. Jim Picton, junior, and Sen. Dick Twohy, sophomore.

The senate approved the establishment of a student health plan committee to assist the University with the student health plan for next year.

ars bill proposed by Sen. Twohy was approved so that steps can be taken to install a coffee and hot chocolate machine at some the third floor foyer of the Pigott Bldg. was not approved.

The approval of an ASSU high school affiliations committee with Sen. Brian McMahon, sophomore, as chairman, concluded the lengthy evening.

**THE FOOD** and hungry schol-



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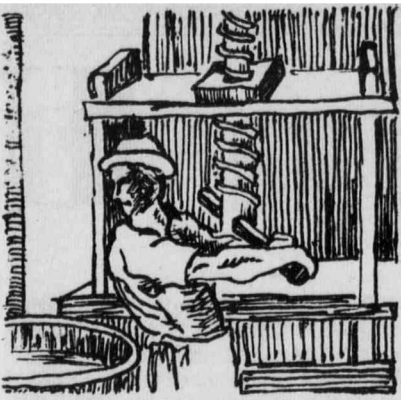
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## JOURNEYMAN

Wednesday, October 30, 1963

THE SPECTATOR-JOURNEYMAN

Page Three

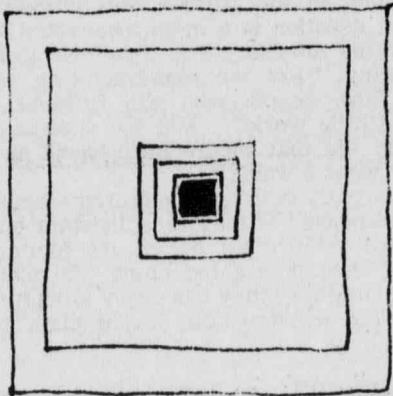
# Man: No Ontological Guinea Pig

By Larry Owens

... concrete literature will be a synthesis of Negativity, as a power of uprooting from the given, and a Project, as an outline of a future order; it will be the festival, the flaming mirror which burns everything reflected in it...

Within this quotation from Sartre's *Literature and Existentialism*, I find a problem of fundamental interest to the literary critic. Granted the general philosophical character of existentialism, why have the great number of its major exponents been noted as litterateurs? Why have these exponents, in many cases, explicitly chosen the literary format to serve as a vehicle for a particular communication?

Admittedly, the literary "device" has been employed by numerous philosophers. Plato engaged in the dialogue form to inquire into the nature of the ethical and epistemological problems. Lucretius utilized verse, whether successfully or not, to transmit an "anti-spiritual" mechanistic view of the uni-



verse. But just as such men are quite diverse in their metaphysics, so also are they quite diverse in their reasons for the employment of such literary form.

## Literary Expression

On the other hand, I find a general tendency in the Existentialist movement to lend itself to literary expressions more as a rule than as an exception. The informal and casual manner of many of the Existentialist writers, such as Kierkegaard, Nietzsche, Marcel or Sartre is immediately noticed. The abstract philosophical treatise you might expect of a "philosophy of existence" is not to be found.

The answer to the question of why the Existentialist philosophy should lend itself to such expression illuminates both the nature of literature and the nature of existentialism itself. Although it might be objected that the question is insoluble in view of the diversity of opinion as to just what the nature of existentialism is, nevertheless, in spite of general ambiguity, several identifying characteristics may be distinguished among the Existentialist philosophers.

The Existentialist *Weltanschauung* is so universal in scope that it necessitates the expression of individuality. To quote

## Editor's Note

The recent appearance of the philosopher-dramatist Gabriel Marcel was a potent reminder that the Existentialist philosophy is no mere fad. Two of the following essays thoughtfully interpret the cry of the existentialist.

## The Journeyman

Volume 2 — Number 1

—a monthly supplement to the Seattle University Spectator. The opinions expressed herein are not necessarily those of the Journeyman or Spectator staffs. Students, faculty and staff are invited to contribute manuscripts of 1,000 to 2,000 words on topics of current interest to the University community.

Journeyman editor ..... Monica Hill  
Assistant editor ..... Paul Hill  
Art work ..... Penny Gill

James Collins concerning this scope:

Existentialism, perhaps more than any other philosophical movement, is usually evaluated on cultural and social grounds... (Their) way of thinking tries to be responsive to the predicament of contemporary man and to supply an interpretation of his anguish and aspirations. It pays heed to the moods, catastrophes, and projects which are usually passed over by academic philosophies. Instead of retreat to a realm of eternal verities or of scientific methodology, it hugs close to the terrain of ordinary living.

As such, the significance of the Existentialist solution to the problem of man versus the universe lies not in its specifically metaphysical tenets. It is to be found in its concern with the totality of the human condition and the universal problems faced by the human person.

Arising from this basic concern with the human person, certain intuitions regarding the human condition become apparent. Frustration, insecurity and painful striving are recognized to be the inescapable lot of mankind, and furthermore,

... the only life worth living is one in which this fact is squarely faced; for if the existentialists are right, a life of frustration, insecurity, and painful striving itself generates values and the values so generated are the only ones actually realizable and genuinely worthy of human pursuit.

For the Existentialist, it is this basic confrontation with the realities of life which gives meaning to man and his environment. Only with a profound realization of the necessary anguish of his being, does man fully appreciate his status as a self-conscious creature, entirely responsible for the totality of his actions. Indeed, the world of the inanimate, of the material, appears to him as a dumb, meaningless thing, constantly in a position to envelop and annihilate his being and awareness as a human person. Yet, nevertheless, man is not "at the mercy of the elements." He possesses the ability to refuse compliance with the processes of nature.

Thus, by its very nature, human freedom constitutes a criticism of the static existing order. In Robert Olson's *An Introduction to Existentialism*, we read:

... human action is always to be interpreted as a reaction against an existing state of affairs and an effort to establish an ideal state of affairs. It implies both the recognition of a given situation as undesirable and the conception of an ideal situation as desirable.

In the briefest analysis, then, the Existentialist position asserts the fundamental individuality of man. This individuality expresses itself in an inalienable freedom of will which, through its exercise, implies a criticism of an existing state and a projection toward an ideal state. It is through this continual transcendence, this "surpassing," that man is to be defined, for in a very real sense, man is the choice he has made.

## Holy Anger

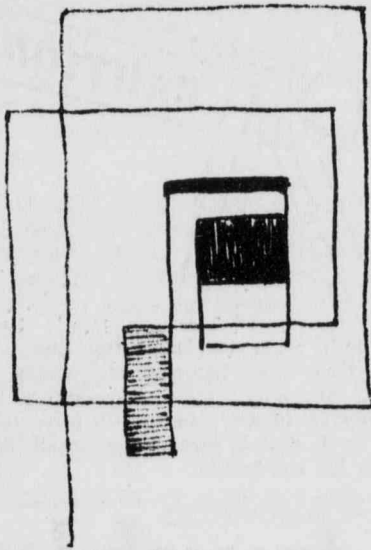
Thus, the basic import of existentialism lies not so much in its attempt to define the ontological reality which lies at the foundation of human knowledge, as it is an expression of holy anger against the very nature of static ontology. It is a panegyric on the eternal struggle of the human person with the insuperable universe in which he dwells.

Upon closer examination the superficial dissimilarities which, at first glance, distinguished existentialism as philoso-

phy from existentialism as literature reveal much more profound similarities. For as we must describe existentialism to be the philosophy of the human condition, so we might describe literature to be the fundamental self-expression of the individual in terms of his human condition. A metaphysical hypothesis tends to impose itself upon life, analyzing and synthesizing evidence, and asserting laws which necessarily follow from an interpretation of the evidence in light of particular "first principles."

The techniques of the philosophical, the metaphysical, method are alien to the nature of existentialism. While philosophy asserts dogma, existentialism and literature both create and express values which are entirely contingent upon the action of the person involved.

The Existentialist movement has thus turned to literature in search not for a means of propagation, of "sugar-coating" unpalatable doctrine, but for a natural mode of self-expression; and it has found it. The natural position from which to view life and the universe is



the Existentialist position, for it provides the unifying frame of reference to which Nietzsche refers when he remarks:

It could well be said that only a man who has a firm grasp of the overall picture of life and existence can use the individual sciences without harming himself; for without such a regulative total image they are strings that reach no end anywhere and merely make our lives more confused and labyrinthine.

Existentialism unifies the world-view in its description of the free, creative individual; literature is the free, creative expression of this total being.

## Human Freedom

Beginning with this equality of subject—that is, man—a series of elements arise which may be traced through the two topics. Essentially, both existentialism and literature have their foundations solidly laid upon the concept of human freedom and the individuality of the person.

In an attack on a tendency towards universality in philosophy, Kierkegaard asserts:

... it does away with God and eternity and man's kinship with deity. It... puts in its place the modern (or, we might rather say, the old Pagan) notion that to be a man is to belong to a race endowed with reason, to belong to it as a specimen, so that the race or

species is higher than the individual...

As Heidigger has emphasized, human society to be truly human must be considered in the light of the interaction of selves of which it is composed. For Sartre, the freedom of self implies the freedom of the others. The concept of freedom is a reciprocal concept.

And just as the creation of the author is a total expression of his freedom, so the spectator is *appealed* to to lend objectivity to the subjective writing of the author. Sartre states:

For, since the one who writes recognizes, by the very fact that he takes the trouble to write, the freedom of his readers, and since the one who reads, by the mere fact of his opening the book, recognizes the freedom of the writer, the work of art, from whichever side you approach it, is an act of confidence in the freedom of man.

The work of art, the writing, does not univocally assert as does the philosophical treatise. We might, in a graphic manner, say that literature represents an appeal, a free dialogue, among "natural existentialists."

There is yet another Existentialist position which finds its natural expression in literature. Viewing the human condition from the philosophical standpoint, man creates values in the midst of an objective and meaningless scheme of things by an unceasing act of free choice in the light of an ideal.

As everyone knows, there are no aesthetic values a priori, but there are values that will appear in due course in the coherence of the picture, in the relation between the will to create and the finished work...

It is the same in the plane of morality. There is this in common between art and morality, that in both we have to do with creation and invention... Man makes himself; he is not found ready-made; he makes himself by the choice of his morality...

The philosopher, preparing to propound a doctrine, and the prose writer in general, must write with the idea in mind that he must manipulate, assert and construct ideas in the minds of others. But, whereas the ideas asserted by a more formalistic philosophy must necessarily be dogmatic, the work of art is a judgment, leading to re-evaluation.

## Existentialism's Cry

Existentialism and literature are intimately related because they deal with the same condition, the human individuality. In a certain sense, literature represents the cry of existentialism; admittedly, it is at times an anguished cry, but at others, it lowers to a whisper and one gains the impression of dignity and sincerity. In either case, it strikes forcefully as an appealing cry, a message of freedom from one individual to another.



Larry Owens, a sophomore from Spokane, is completing his second year in the Honors Program this year.



## existentialism and modern poetry

by fr. thomas o'brien, s.j.

(Delivered at the Institute on Modern Art, Summer, 1963, Seattle University.)

THE atomic explosion which fragmented Hiroshima was not merely an act of war. It was the final, inescapable expression of a world whose intellectual and spiritual fabric had completely disintegrated. It showed with infernal clarity how the scientific mind had totally separated itself from the human scene. It was graphic enough to send the very scientists who produced it into paroxysms of remorseful self-examination. It portrayed to the irresponsible leaders of academic thought the real damage they had done to our way of life. It summed up dramatically the terrible insight of Nietzsche: "All is false—God is dead—all lacks meaning."

When Galileo, buttressed by Copernicus, Kepler and Brahe, gave the shatter-blow to the neat world of Ptolemy, three centuries ago, he created a scientific revolution, true. But he did so much more. He released man from the easily predictable, easily imaginable universe of tightly ordered concentricity and let him fly off in relative directionlessness, with no point of reference which made any sense.

AND WITHOUT a point of reference, the very notion of direction itself becomes nonsense. Who can know what is up or down, right or left, east or west, except in terms of his own stability. And with motion now injected into the very bowels of being, with the ineluctability of the multiple of time-space transverse, with the patent inadequacy of the Greek immutable pattern of knowing to shed meaning on a world in motion, the thinking man found himself caught in a baleful dilemma, between reason and faith.

He could no longer choose faith, for faith had lost its clarity, its order, its ability to compel freedom freely. The malestrom released by Luther's anti-intellectual view of Christianity blew the central unity of the Christian faith into a state of directionlessness analogous to that of the physical universe of Galileo.

THE ACT OF faith no longer was an act of knowing; it became an act of the will, of an enforced confidence in spite of any evidence that might tend to shake that confidence. The dynamic polarity of an anti-intellectual faith cannot for long withstand the disintegrating effects of intellectual contradiction. Either that kind of faith must shut itself off in its ivory tower from the attacks of those contradictions by denying their very existence, or it must succumb. And that defeat is the signal for the disintegration of the person who hitherto had been polarized by his faith. This, I think, was the position of Christianity of the seventeenth and eighteenth centuries.

It was a condition which lent itself to

the development of substitutional systems. For man without a system is lost in the centrifugality of his own condition. So we begin to see the origin of the "systematic" philosophers, especially of Kant and Hegel.

AND CORRELATIVE to these philosophic systems was the immense compulsion of Newton's systemic universe which, although immensely expanded over the Ptolemaic scheme, still presumed order, perceptible causality, a point of view—if you like, an absolute which gave direction to the thought of man. It is only within the context of the immense human vacuum left by the departure of a confident intellectual faith that we can understand the truly religious zeal with which these various "systems" were embraced.

The messianic zeal of the German philosophers rising out of Kant, Fichte, Schelling and Hegel was a religious zeal. This is the singular attraction of Hegel's doctrine—it is a salvific system. It's only trouble is that it makes man, and particularly Hegel himself, the instrument of the universal salvation.

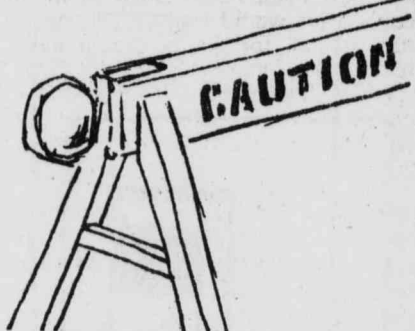
ONE THING must be noted, and care-

# Liberal Nourishment

by monica hill

S.U. is in the initial throes of reexamining its purpose to exist. And if this reevaluation is approached with intelligence and sensitivity it could well be the impetus for a meaningful educational shake-up.

A few days ago The Spectator blurted out, CORE CURRICULUM REVISION!



Its impact was an unsettling one. It means that this campus is risking a change. And it is a risk. Any change is. But inherent in any change, in any risk, is the thrill that it has every possibility of being for the better.

fully noted. In its profoundest sense, this instinct to systematize and thus save mankind from his confusion was still basically Hellenic. It still supposed that the construct of the human mind was in fact the true measure of extra-mental reality. It was still profoundly arrogant.

DESCARTES' attempt to rationalize a mechanical universe from his own innate ideas, Kant's imposition of his intellectual categories on an unknowable universe, Hegel's production of an historical universe from the unfolding of the Idea (namely Hegel's idea), all these carry into the frightening universe of time and space of Copernicus the preconceptions of the Greek mind. The ghost of Protagoras roamed freely through these philosophic halls, murmuring repeatedly, "man is the measure of all things."

It was not until about 1880, when Kierkegaard penetrated the fallacy of this conceptual arrogance that the modern world began to shed its enslavement to the Greek absolute. Kierkegaard saw, as few men have ever seen, that the true meaning and value of the genus rests with the individual from which it is drawn.

HE SAW that God deals, not with classes or groups, much less with genera and species, but with individuals. He saw, with bitter brilliance, that Christ did not redeem universals, but this or that particular human being, freighted with all his irreproducible singularity. He saw that any attempt to take reality out of the mystery of individual existence was to destroy it. He saw that he, like countless other Christians of his day, had been dehumanized, deprived of the central reality of their very being by the disguised arrogance of the abstract, static, organized systems created as a human surrogate for a dynamic faith.

All this he saw as a theologian, a man tortured by the mystery of God and the mystery of himself, his own central act of existence. He did not see the metaphysical implications of his own vision. For the metaphysical ramifications of this Kierkegaardian insight are catastrophic to the neat, comfortable universality of system.

INSEPARABLE from his vision is the conclusion that any attempt to "systematize" human thought is an implicit denial of the infinite mystery of creation, indeed of existence itself. He does not

The all-embracing goal of a liberal arts university is to nourish the liberally aware personality. And that personality must be liberally exposed. It must grasp that science, math, philosophy, theology, literature, music, the plastic arts, the social sciences are essential compliments to a vibrant totality.

THIS IS A LARGE order. And to approach this end, practicality necessarily intervenes. A small liberal arts university must operate within certain limitations. And of considerable importance is our financial liberty, or lack of such, to provide the essential facilities for extensive training.

A committee of capable faculty members, open to suggestions from students, has undertaken to reconcile the ideal with the practical. And they are asking rather penetrating questions.

"Should we accept as self-evident the premise that the distinctive and essential feature of the core curriculum at S.U. is Aristotelian-Thomistic philosophy?" This query has far-reaching implications—implications which are not necessarily confined to the philosophical realm.

Implicit in the attitude that proposes such a question is a mind awakening to disturbing doubts. The administration is asking, "Are we manufacturing secure little people who will demand a secure little world?" And the student is asking, "Is that secure little world precisely what I want?"

Apparently both have ventured a negative response. It may be a hesitant one because we are all on unsure footing, but at least it is a beginning. Students are finding that they can enjoy a healthy academic conversation, inside class or not.

TEACHERS are discovering that creative and responsible thinking on the part of the student is not sheer absurdity. Evidence of the fact are the trial attempts at dialogue cooperation in several of the theology courses.

This next year is going to see considerable foment in every department of the University. Each department must seek plausible revisions that will complement and revitalize the purposes of S.U.—a liberal arts University uniquely fitted to create the unique.

seem to have understood, (as, indeed, how could he?) that any attempt to introduce order into man's cognitional confrontation with reality must include time and space, hence change, hence process. And if this process is to impart any kind of comprehensible order, it must be in some way evolutionary.

The only alternative to this basic optimism is the nihilism of Nietzsche, "all lacks meaning."

WHEN ADVANCES in science began to illustrate the inadequate naivete of Newton's intelligible world, the oracular priesthood of the laboratory began to speak with uncertain voice. Their confidence in their new messianism failed. And with that failure, those whose secur-



ity had been founded on that confidence slipped over into the ultimate refuge of despair. At the same time, there were those thinkers who maintained their faith in the basic rightness of man's instinct to comprehend.

And so the stage is set for the two movements in existentialism, that of the intelligible process as expressed in the works of Whitehead or of de Chardin, and that of the ultimatum pessimism of Sartre and Camus.

SINCE POETRY rises organically out of the soil of its time, and since the soil of the modern Western world has been deeply permeated by the thought of the Existentialist movement, this movement must be understood, at least in its broadest implications if we are to understand what is happening to the modern poet.

The one note that all existentialists share is that of rebellion. They have seen, under the powerful leadership of Kierkegaard, that the pattern of life supplied by the Greeks, refined and "Christianized" by Newtonian systems, is tragically inadequate. They saw that its inadequacy was precisely in the area of the individually existing thing, most specifically, the individually existing human

being. Kierkegaard agonized over the empty sterility of his "official Christianity" which tended to essentialize the Christian confrontation. "The crowd is a lie" could very well be his watchword. He saw, as I said before, that Christ did not redeem groups or universals, but individual sinners. He saw that as long as the individual Christian considered himself solely as "one of a group" he tended to slip the harness of personal responsibility for his traffic with God, and move into the faceless comfort of a "privileged class."

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On all sides we are impelled toward the Infinite. And here is the realm of

the mystery, the climate for the visionary and the poet.

**FOR A POET** must be not only a viewer, but also a lover.

When it is founded on decision, love is no longer an unreliably moving passion, but the fulfillment to which alone real Being reveals itself.

There is in Jaspers that same paradox (or mystery) which lies at the center of all great art—the individual on the one hand, and the Ultimate or Absolute on the other.

Heidigger seems to be groping for much the same insight albeit in a notably more tortured way. As in all abstruse authors, so in Heidigger it is difficult to determine whether he is himself profound or complex, or his syntax and rhetoric are faulted.

**OUT OF HIS** tortured rhetoric (if not tortured thinking) comes the single, mysterious idea: Man alone exists because man alone is symbolically aware, is capable of caring about the mystery of an absolute underlying all concrete things, including his own awareness. He is absurd in this awareness, because it dooms him to the frustration of eternal separation from the root of his very being, which is awareness.

**JEAN PAUL** Sartre is of quite a different stamp from these men we have been discussing. They were held suspended between the two irreconcilable poles of the individual and the Absolute. Each in his own way denied the validity

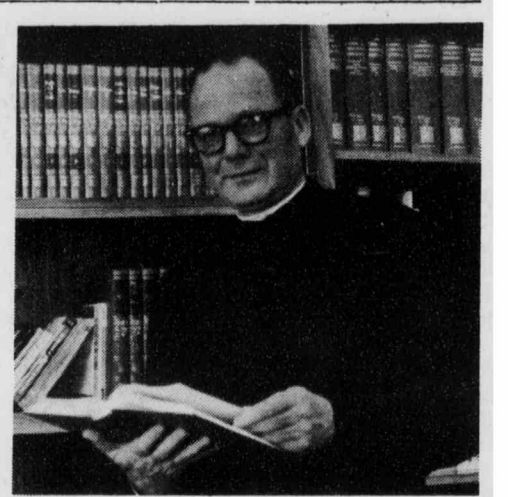


of that dangerous intermediary between the two, the abstract. Each said: "The only reality is the individual; I am my individual self, no other. Beyond 'reality' there is the Absolute. But Sartre has no great metaphysical concern, indeed, no metaphysical talent.

He is primarily engaged on a psychological, moral quest. His question of life is—what must I do to become a man? He cannot even ask, "What is a man?" because that would imply some a priori nature which, for Sartre would have to exist in a non-existent heaven or God. He finds that becoming a man is the constant process of choosing one's values, thus creating oneself through one's own free act.

**IT IS OUT** of this lonely responsibility of self-creative freedom that arise the three hallmarks of Sartrean existentialism, anguish, abandonment and despair.

Two who must be viewed with, I'm afraid, "merciless brevity," are Whitehead and de Chardin. Both have revolted against abstractionism. Both have said that science itself is good, but inadequate as long as it is divided off against some total pattern of reality, or Being.



Fr. O'Brien, Director of the Honors Program at S.U., delivered "Existentialism and Modern Poetry" for the Institute of Modern Art at S.U., summer of 1963.

**WHERE THEY DIFFER** largely from their "existential" counterparts is this: Both claim that there is an intelligible pattern to reality. For Whitehead, it is the "process" of the eternal energy moving creatively through the innumerable "eternal objects" which make our environment meaningful. For de Chardin, it is the powerful surge of selective creativity in the evolutionary formation of all reality, under the guidance of Divine Providence. But both have contributed powerfully to the general revolt against Greek rationalism which has so tyrannized the Western world in philosophy, theology and science.

What constitutes the summary of these complex and extremely fruitful developments during the past 100 years? First, and most importantly, the re-emphasis on the sacred inviolability of the individually existing thing. And that which exists individually is in some mysterious way caught in the shiny web of time and space and hence, of matter. As a result, matter, together with its correlatives (or components) time and space, takes on a rare and holy aspect, demanding and getting the reverence due to existence itself. Secondly, all, or most of them, have sensed or intuited themselves into the realm of mystery. They affirm the necessity of an Absolute if one is to understand the totality of one's self.

**IT IS IN** precisely these two points of human concern, the mysterious individual and the mysterious Absolute that poetry should flourish. For the poet must be struck, initially, by the mystery of individually existing sensible beauty, a man, a woman, a tree, a star, if he is to provide himself with the raw material of his symbolically creative act. And if this individually existing beautiful thing is not to lie dormant, perhaps festering in his experience, he must realize that other, transcendent mystery of himself-in-his-absolute; what Kierkegaard sees as God, what Jaspers sees as the Encompassing, what Heidigger sees as Being.

It is only in the most intimate, the most inescapable confrontation of the poet with his total self that the creative process can begin. Only there can he see

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# Vote of No Confidence...Poetry Demands Conviction

in his union with the beautiful multiplicity, the unifying beauty which must somehow bring all the multiple into the unity of his work. In short, the climate is richly ripe for poetic creativity. But the poetry is still thin and meager. The question is, why?

**L**ARGELY, I think, because there is no confidence. The old patterns, or, if you like, scaffolds, have been torn down. The pseudo-confidence of the scientist has, wisely, receded into its native tentativeness. Supernatural faith has either dried out on the frames of Hellenic rationalism, or has gone down the tortured tunnelings of psychiatric investigations of God's impact on man's insides. This atmosphere of confidence must give strength and verve to the poet who is going to reach the world.

Can you think of a Homer, shorn of his total acceptance of man's role as the ruler of the material world? Can you think of Virgil without his confidence in the divine destiny of the Roman empire? Can you imagine the gigantic trumpetings of Dante without a profound, unquestioning confidence in the patterns of certitude provided by the medieval matrix? Imagine Shakespeare without his basic, unshakeable faith in a divinely ordered universe, bursting with meaning.

**THE SCIENTIST** has faltered, and the poet senses it. The philosopher has suc-

ceeded in his demolition, and the poet surveys the rubble. The theologian wanders through new labyrinths, and the poet waits. It is no wonder that the high priest of modern poetry, T. S. Eliot, walks through life for all the world like a man on very chancey ice.

It is no wonder that the very diction of his work is uncommitted, tentative, cocktail patter which could just as well be denied as asserted. Eliot seems to have reached his position of eminence precisely because he succeeded in showing the way to be convincingly uncommitted. His way is the way of the waiter—waiting to see which way the battle will go.

**THIS IS NOT** to condemn Eliot. There was very probably nothing else for him to do, if he expected to be heard by his contemporaries. He was caught in a time of fluid opposites, and should be recognized for his sensitivity which was active enough to perceive the untenability of his position. In this he has rendered important service. But in this, he remains a reporter, not a creator.

Eliot at least tried to see what was going on about him and tried to report it to his purblind times. There were others, and their name is legion, who turned away from the agonizing uncertainty of the times, fled to the escape of French symbolism or American Imagistic poetry, or the deeply careful banality of Robert Frost.

**THE SYMBOLISTS** and the imagists retreated from the terrifying challenge by rationalizing their dogma of poetry. Poetry, they said, is merely the manipulation of the word, or symbol, totally disconnected with any real significance. It was in poetry what the "abstract" artist is in other areas—pure form, pure color, pure line. What is pure line, pure form, pure color, pure sound? It is meaningless form, line, color, sound. And the state of the last is worse than the first. . . .

**ANOTHER** self-disguise in the face of this cultural no-confidence is the weak and somewhat pitiful pessimism that pervades so much late poetry. It isn't the stertorous challenging the gods of a mad world like Manfred's, nor the wild outlawry of a Marlowe's Tamburlaine, nor the grim and terrible disorder of a Dante's hell.

It is a petulant whimpering that hides itself behind the borrowed grandeur of the sea or the skies or "a thousand miles of dead grass." It is the confused and frightened voice of one whose whole structure has been torn down, whose thought patterns have been razed, who is face to face with the enormity of the human choice and can do nothing but withdraw into an almost adolescent pessimism. Eliot, Hart Crane, E. A. Robinson, Ezra Pound, the same refrain rustles through their work until it becomes almost hypnotic, if not dreadfully boring.

**ANOTHER WAY** to escape this vote of no-confidence is to find pseudo-mystery in the pedestrian things of our lives. The main attraction of Robert Frost seems to lie in this, his ability to evoke a sense of mystery in the little things, a fence, a snowbank or a pebble in a well.

There is mystery in the ordinary existences surrounding us. If we do not conceive them in aura, we never really see them. But they are not all. The mystery of the pebble in the well cries out for the total mystery of things, and when a poet stops short out of fear, he resigns himself to the horizontal level of the pedestrian. He has foregone his wings.

**WE ARE LIVING** in a world that has just returned a vote of no-confidence in its government. The poets are complaining about the loss of sign-posts. The philosophers have joined the wrecking crew. The scientists are tossing on their pillows lest a new dawn will usher in a discovery which will make mockery of their yesterday's dogmatics. And the theologians are either grimly repeating formulas that have lost their meaning, or apologizing for the existence of Jesus Christ in psychiatric terms.

If poetry is to return to our midst, it must be ushered in on a gusty wind of some kind of joyful certitude, some profound conviction that man is not some particle of galactic dust blown directionless through a meaningless space.

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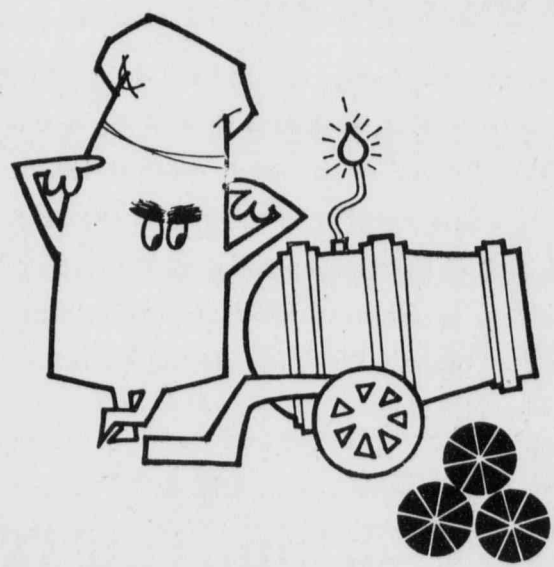
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# Menehunes Win on First Downs

Yesterday the Menehunes and the ROTC played to a 13-13 tie but the Menehunes won because they had made more first downs. The Undependables forfeited the second game to the Bellarmine Football Deacons because of lack of players.

Monday the Subs edged the Riflers I 13-12 and the P 38's downed the Pure Acts 28-18. Last Friday the Wastemakers beat the Menehunes 24-0 and the Animals clobbered the Undependables 41-7.

In Tuesday's only game the scoring opened late in the first half when Frank Lazia ran seven yards around end to give the Menehunes at 6-0 lead at half-time.

THE ROTC came back in the second half, taking the opening kickoff and marching 60 yards to a touchdown. The key play in the drive was the 40-yard pass from Pat Donnelly to John Brockliss. Dan Dempsey caught a Donnelly aerial which tied the game. Both teams scored

again and both made the extra point to end the contest in a 13-13 draw.

In the 1 p.m. game Monday the Subs and Riflers I were tied 6-6 at the half but at the start of the second period Stan Kinley intercepted a Rifler aerial and scurried for a touchdown, making the score 12-6. The Subs scored the p.a.t. which turned out to be the winning margin since the Riflers I scored again but failed to convert.

IN THE 2 P.M. contest Monday the Pure Acts gained an early 6-0 lead when Charlie Fox caught a pass from Bob Anderson.

Tomorrow the ROTC will meet the Menehunes at 1 p.m. and the Undependables vie with the BFD's at 2 p.m. The next games are on Monday. The Wastemakers face the Tartars at 1 p.m. and the Riflers II play the Bell-buoys at 2 p.m. Tuesday, the Subs meet the ROTC in the first game while the P38's vie with the Undependable in the night-cap.

## Coeds' Service Group To Initiate Pledging

Pledge applications for Gamma Sigma Phi, the new women's service organization, will be available in the AWS office beginning Monday.

The forms are for sophomores, junior and senior women who have maintained a g.p.a. average of at least 2.5. Freshman applications will be taken later. Applications will be taken until Nov. 17.

## VOLLEYBALL CANCELLED

Girls intramural volleyball, scheduled for Thursday night, has been cancelled, announced Barney Koch, intramural director. The cancellation was made because of a conflict with the dance in Bellarmine Hall Tuesday night and the school holiday Friday.

# Future Dorm Named After Jesuit Martyr

S.U.'s new men's dorm will be called Edmund Campion Hall, after the Jesuit martyr.

The name was decided upon Thursday by a vote of the president's advisory council. A list of names was submitted to the council by the Jesuit faculty.

EDMUND CAMPION (1540-1581), was a deacon in the Anglican Church which was reconciled to the Catholic Church. He was ordained to the priesthood in the Society of Jesus in 1578. After teaching at Prague for two years, he was sent to England as a missionary.

Because of his considerable success in England, he became one of the most hunted men in the history of that country. He was finally betrayed, and was arrested by the crown in 1581 for allegedly preaching rebel-

lion. He was convicted and as a result, hanged, drawn and quartered.

THE CHURCH beatified Campion in 1886. He has never been canonized.

Construction on the new dorm is scheduled to begin soon and will be completed in 18 months. The thirteen-story building will house 720 male students.

## NO SPEC FRIDAY

Since Nov. 1 is a holiday, The Spectator will not be published that day. Next issue will be Nov. 6.



## On Campus with Max Shulman

(Author of "Rally Round the Flag, Boys" and "Barefoot Boy With Cheek".)

## HOW SMALL CAN YOU GET?

Today let us address ourselves to a question that has long rocked and roiled the academic world: Is a student better off at a small college than at a large college?

To answer this question it is necessary first to define terms. What, exactly, do we mean by a small college? Well sir, some say that in order to be called truly small, a college should have an enrollment of not more than four students.

I surely have no quarrel with this statement; a four-student college must unequivocally be called small. Indeed, I would even call it *intime* if I knew what *intime* meant. But I submit there is such a thing as being too small. Take, for instance, a recent unfortunate event at Crimscott A and M.

Crimscott A and M, situated in a pleasant valley nestled between Philadelphia and Salt Lake City, was founded by



What, exactly, do we mean by a small college?

A. and M. Crimscott, two brothers who left Ireland in 1625 to escape the potato famine of 1841. As a result of their foresight, the Crimscott brothers never went without potatoes for one single day of their lives—and mighty grateful they were! One night, full of gratitude after a wholesome meal of French fries, cottage fries, hash browns, and au gratin, they decided to show their appreciation to this bountiful land of potatoes by endowing a college. But their generosity contained one stipulation: the enrollment of the college must never exceed four students. They felt that only by keeping the school this small could each student be assured of the personalized attention, the camaraderie, the esprit, that is all too often lacking in larger institutions of higher learning.

Well sir, things went along swimmingly until one Saturday a few years ago. On this day Crimscott had a football game scheduled against Minnesota, its traditional rival. Football, as you can well imagine, was something of a problem at Crimscott, what with only four undergraduates in the entire college. It was easy enough to muster a backfield, but to find a good line—or even a bad line—baffled some of the most resourceful coaching minds in the nation.

Well sir, on the morning of the big game against Minnesota, its traditional rival, a capricious fate dealt Crimscott a cruel blow—in fact, four cruel blows. Sigafos, the quarterback, woke up that morning with an impacted incisor. Wrichards, the slotback, flunked his taxidermy exam and was declared ineligible. Beerbohm-Tree, the wingback-tailback, got his necktie caught in his espresso machine. Yuld, the fullback, was stolen by gypsies.

Consequently, none of the Crimscott team showed up at the football game, and Minnesota, its traditional rival, was able to score almost at will. Crimscott was so cross after this humiliating defeat that they immediately broke off football relations with Minnesota, its traditional rival. This later became known as the Sacco-Vanzetti Case.

So you can see how only four students might be too meagre an enrollment. The number that I personally favor is twenty. Why? you ask. Because, I reply, when you have twenty students and one of them opens a pack of Marlboro Cigarettes, there are enough to go around for everybody, and no one has to be deprived of Marlboro's flavor, of Marlboro's filter, of Marlboro's staunch and steadfast companionship, and as a result you have a student body that is brimming with sweet content and amity and harmony and concord and togetherness and soft pack and Flip-Top box.

That's why.

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\* \* \*

There are twenty fine cigarettes in every pack of Marlboros, and there are millions of packs of Marlboros in every one of the fifty states of the Union. We, the makers of Marlboro and the sponsors of this column, hope you will try our wares soon.

# S.U. Ski Club Announces Plans for Coming Season

The S.U. Ski Club has announced its plans for the coming year.

The club plans to take a ski trip almost every weekend as soon as enough snow falls on the local slopes.

The Ski Club will participate in a ski fashion show sponsored by the J. C. Penney Co. on Nov. 18. Club members will model the latest in ski apparel.

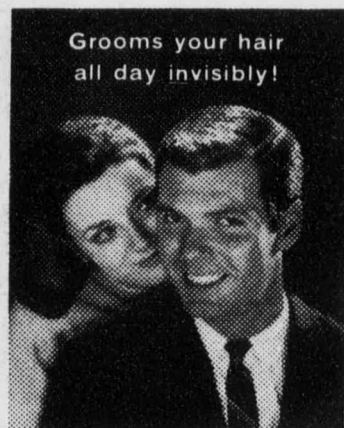
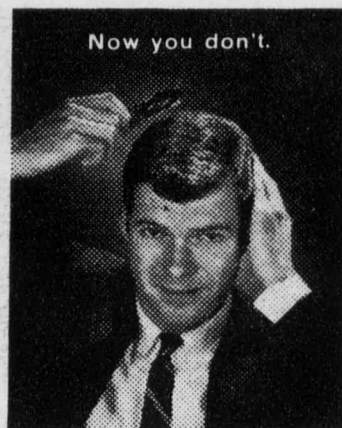
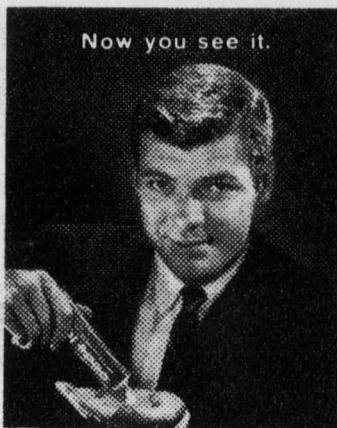
BESIDES THE regular ski trips, the club's plans include two overnight trips and a four-day outing during the spring quarter break. Also on the agenda is a dance which the skiers will sponsor Dec. 6.

Neal Yapachino, club president, said that all non-skiers, as well as veteran skiers, are invited to join the club and that free lessons will be given to any member who wants to learn to ski or improve his skiing. New members will be welcomed into the club Nov. 8 at its open house.

THIS YEAR'S OFFICERS include: Yapachino, president; John Callahan, vice president; Sue Denman, secretary-treasurer; Tari Prinster and John Gallivan, publicity directors. Fr. Engelbert Axer, S.J., is the club's moderator.

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## S.U. Pep Club To Have Name

A prize of \$10 will be awarded by the ASSU to the winner of the "Name the Pep Club" contest.

"This year's Pep Club will be restructured, in part, to enable it to expand its activities. In keeping with the new spirit, we would like to re-name this organization," said Ken Crowder, vice president of the club.

The contest starts today and will continue until Nov. 7. There will be a box in the Chieftain to submit entries.

### Classified Ads

#### MISCELLANEOUS

TYPEWRITERS, reconditioned, \$19.50; rental \$3 mo. TYPEWRITER SHOP, 716 E. Pike, EA 5-1053, 2-8 p.m.

1959 ENCYCLOPEDIA Americana, fine condition, \$125 or offer. EM 3-4502 after 6 p.m.

'56 CHEV 2-door hardtop. '57 Corvette engine, low mileage. Radio, heater. Stick, overdrive. See to appreciate. \$990. PA 2-9263.

NICE, Clean, Stompin'. '57 Buick special. Yours, \$800. PA 3-1370.

'53 PLYMOUTH, driveable wreck. First with \$40 cash. AT 2-8825.

#### RENTALS

THREE bedroom, furnished apartment, Newly decorated, heated, \$87. Also one bedroom apartment, \$75. 1633 - 14th Ave. EA 2-3772.

#### JOB OPPORTUNITIES

UPPERCLASS student needed to help foreign student with pronunciation. After 5 p.m. MU 2-2895.

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## Smoke Signals

### Today

#### Meetings

I. K., 7:30 p.m., second floor, L. A. Bldg. Nominations for I. K. Sweetheart Ball.

Education Club, 8 p.m., P 551. All education majors and others interested in this profession invited. First-year teachers will be guest speakers.

CCD Blind Committee, 8 p.m., Sodality Office.

A Phi O, 8 p.m., Bellarmine conference room. Initiation of spring quarter pledge class. All activities should be present.

A Phi O, 8:30 p.m., Bellarmine conference room. Initiation of fall quarter pledges.

### Tomorrow

#### Meetings

CCD Mental Hospital Committee, 2 p.m., Chieftain lounge.

Mixer, 9 p.m. to midnight, Bellarmine Hall dining room.

### Friday

Chieftain Rifle hike to Tacoma. Leave S.U. 6:30 a.m.

### Sunday

#### Activities

Movie, "Raisin in the Sun," 8 p.m., Pigott Aud. Sponsored by the Junior class. Price, \$.50.

#### Meetings

Reading program discussion leaders, 6 p.m., Pigott 304.

### Monday

#### Meetings

Electrical Engineering Club, noon, Bannan Aud.

Meeting of all dorm officers (not floor officers), 1 p.m., office of the ASSU first vice president, second floor, Chieftain.

#### Activities

Reading program, 6 p.m., Ba. Aud. William Golding's *Lord of the Flies* will be discussed.

#### Reminders

Applications for new charters for all clubs must be received by Dan Mahoney, ASSU second vice president, no later than midnight tomorrow.

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## Official Notices

Students may obtain winter quarter registration numbers by making an appointment to see their advisers between Oct. 30 and Nov. 6. Make this appointment now by signing (in ink) the adviser's appointment sheet on his office door or in the departmental office.

Obtain a winter quarter class schedule when they are released on Nov. 6. Students should report to their advisers at the time for which they signed up.

The approved schedule must be presented to the registrar to obtain a registration number. Numbers will not be issued after Nov. 27.

Mary Alice Lee  
Registrar

### YACHT CLUB IS THIRD

The S.U. Yacht Club placed third in an Inter-Collegiate Yacht Racing Association regatta last weekend. They were narrowly beaten by the University of British Columbia and the U.W. which took second place.

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